

Shia and Shiaism

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wabarakatuh

There are many different sects amongst the Shias.

Some sects (like the Tafdheelis) are considered as Muslims as they differ only on the issue of khilafa i.e. they deem Ali (R.A) more deserving to be a leader than Abu Bakr (R.A).

They also revere and honour all the Sahabah. (Khairul fatawa 1/374 Shirkat printing press, Kifaayatul mufti 1/289 Darul ishaat)

However the majority of present-day Shias (Ithna ashra/Jafaries/Imamiyyias) hold such beliefs which render them out of the fold of Islam.

The following beliefs of theirs are recorded in the works of their very own Ulama....

THE QURAAAN HAS BEEN DISTORTED

(Note-We, unfortunately, do not have many Shia Kitaabs at our disposal. Therefore, we have quoted verbatim the exact texts of only those books which are at our disposal. As for those books which we do not possess, we have sufficed with the meanings alone. These quotes were mainly taken from Ahsan al fataawa, Khumaini aur ithna ashra and Irshad as Shia and other reliable kitabs. Some were also taken from the sites of reliable Ulama on the internet.)

و من قول الامامية كلها قديما و حديثا ان القرآن مبدل زيد فيه ما ليس منه و نقص منه كثير و بدل كثير (الفصل 2-187)

((In every era all the Imamiyyas believed that the Quraan has been changed; added to it was not of it, much has been increased and decreased.))(Al-Fasl 2/187)

لو شرحت لك كل ما اسقط و حرف و بدل مما يجري هذا الجري لطلال و ظهر ما تحظر التقية اظهاره من مناقب الأولياء ومثالب الأعداء!!! (الاحتجاج للطبرسي، ص 378، دار النعمان للطباعة والنشر - النجف)

((If I were to explain to you all that has been obliterated, distorted and changed, there will be much length, and such things will become apparent which taqiyyah forbids to make apparent.))(Ihtijaj Tabary 378, Dar an Numan, An Najf)

ان الاصحاب قد اطبقوا علي صحة الاخبار المستفيضة بل المتواترة الدالة بصريحتها علي وقوع التحريف في القرآن (فصل الخطاب 31 مخطوط)

((Verily all our companions agree on the authenticity of those ‘mustafeedh’ infact ‘mutwatir’ narrations which denotes emphatically on the interpolation of the Quraan))(Fasl al khitaab 31 Makhtut)

عن ابي عبد الله قال ان القرآن جاء به جبريل عليه السلام الي محمد صلى الله عليه و سلم 17000 آية (اصول كافي 671 طبع لكهنؤ)

((Abu Abdullah said: “Verily the original Quran which Jibraeel (A.S) brought to Muhammad (sallallahu alayhi wasallam) contained 17000 verses))(Usool al kafi 671, Lucknow)

The present Quran contains 6236 verses. Therefore the implication of the above mentioned statement is that two thirds of the original Quran is missing.

ان القرآن لا يكون حجة الا بقيم (الكافي ج 1 ص 169، دار الكتب الإسلامية، طهران)

((Verily the Quran cannot be a proof except with a ‘Qayyim’ Imam))(Al Kaafy 1/169, Dar al kutub al Islamiyyah, Tehran)

Their books suggest that there are more than two thousand (concocted shia) narrations which denotes upon distortion of the Quran.

... و هي كثيرة جدا حتي قال السيد نعمة الله الجزائري ان الاخبار الدالة علي ذلك تزيد علي الف حديث (فصل الخطاب 251 مخطوط)

((... And (the verses which were distorted) are quite a large number, that As sayyid Nimatullah Al Jazaa’iri remarked: “Verily the narrations which denotes upon (the distortion) exceeds two thousand reports”)) (Fasl al khitaab 251, Makhtut)

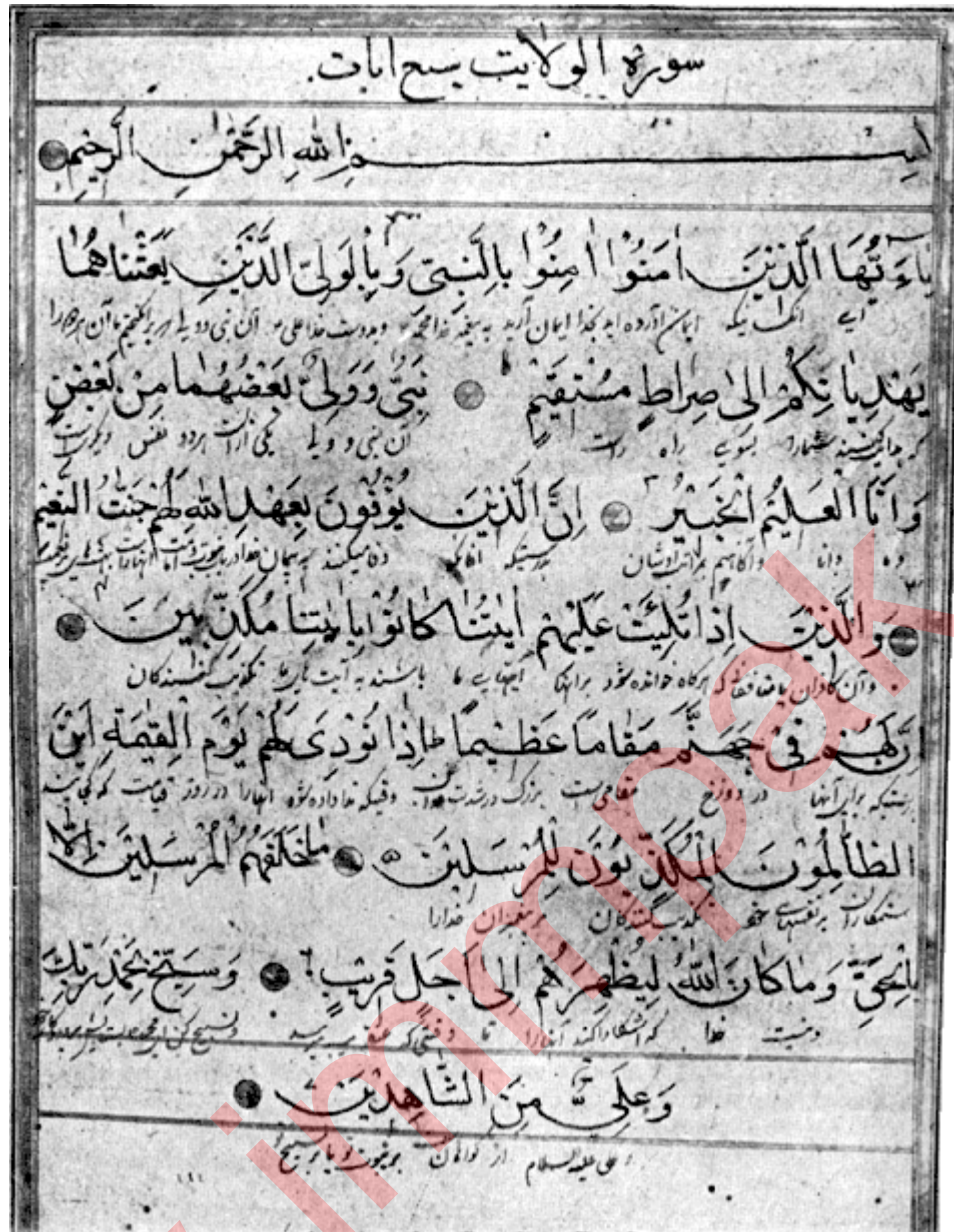
Refer to Usool kafi 260-275. Numerous verses are cited, which according to Shias, has been altered. A full version of this book in Arabic could be found on the following link http://www.14masom.com/hdeath_sh/.

In fact the entire kitab 'fasl al khitaab' was written only to proof the distortions of the Quran. The 'makhtut' (original manuscript) which is in our possession contains close to 400 pages. A perusal of this *magnum opus* can leave no doubt in ones mind that the Shia religion fundamentally maintains the theory of alterations in the Quran, which is , also, supported by thousands of sayings of the Innocent Imams. (Below we have discussed this books authority)

Here follows just two examples from Fasl al khitaab which Shias believe to be omitted from our Quran.

Image of Tabrassi book, 'FASL AL KHITAAB'

(The following is an image of 'Surah Wilaayah' which Allama Noori Tabresi, the Shi'i authority mentions in this book, Faslul Khitab. This book has been written in Persian and was printed several times in Iran. This chapter (Surat-ul-Wilaayah) was also quoted by the famous orientalist, Noeldeke in his book 'History of the Copies of the Qur'an'. He reproduced it on the authority of another famous book of the Shias, '*Dabistaan e Madhahib*'. A great Jurist of Egypt, Muhammad Ali Saudi, found a manuscript of this Surah in Iran by the well known orientalist, Mr Brown. It also appeared in the Asian-French Newspaper in 1842 C.E)



Surah Al Wilayat 7 verses
Saintly (Patron) Chapter

In the name of the Allah, the most gracious, the most merciful

- 1 Oh you who believe, Bring faith in the prophet and the wali (patron) (Ali Bin Abi Talib), both of whom we sent, they will guide you to the strait path.
- 2 A prophets and a patron "belonging to" each other, and I am the all knowing, the all aware.
- 3 Verily those who fulfill God's covenant for them are comforting paradises.
- 4 And those upon whom if our verse are read, they disbelieve.

5 For them there is an enormous place in hell,
6 when it is proclaimed on the day of judgement: “Where are the oppressors, the rejecters of the messengers?
7 The messengers didn’t leave them except with the truth, and Allah will not permit them to be successful till a short time.
8 And hymn the praises of your lord whilst thanking him, and verily Ali from the witnesses.

سورة النورين

يا أيها الذين آمنوا آمنوا بالنورين. أنزلهما يتلوان عليكم
آياتي ويحذرانكم عذاب يوم عظيم. نوران بعضهما من
بعض وأنا السميع العليم. إن الذين يوفون بعهد الله ورسوله في
آيات لهم جنات النعيم. والذين كفروا من بعد ما آمنوا بنقضهم
ميثاقهم وما عاهدوا الرسول عليه يُقَذَّفُونَ فِي الْجَحِيمِ. ظَنَّمُوا
أنفسهم وعصوا ولى الرسول، أولئك يُسْقَوْنَ مِنْ حَمِيمٍ. إن الله
الذي نور السموات والأرض بما شاء، واصطفى من الملائكة
والرسل، وجعل من المؤمنين أولئك من خلقه، يفعل الله ما
يشاء. لا إله إلا هو الرحمن الرحيم. قد مكر الذين من قبلهم
برسلهم فأخذتهم بمكري، إن أخذني شديد أليم. يا أيها الرسول
بلغ إنذاري فسوف يعلمون. مثل الذين يوفون بعهدك إني جزيتهم
جنات النعيم. وأن علياً لمن المتقين. ولقد أرسلنا موسى وهارون
بما استخلف فبغوا هارون فصبر جميل. فاصبر فسوف يبلون.
ولقد آتيناك الحكم كالذين من قبلك من المرسلين، وجعلنا لك
منهم وصياً لعلمهم يرجعون. إن علياً قائماً بالليل ساجداً يحذر
الآخرة ويرجو رحمة ربه. قل هل يستوي الذين ظلموا وهم
بعذابي يعلمون

"Oh you who believe, believe in the two lights.

He has revealed them unto you, warning you against the torture of the Great Day -- two lights emanating from one another, for I am the All-Hearing and the All-Knowing.

Truly those who fulfill Allah's pledge and his Apostle's verses shall be rewarded with Paradise.

Those who disbelieve by breaking their covenant and what they have pledged to do before the Apostle shall be thrown into hell, for they did injustice to themselves and disobeyed the supporter of the Apostle.

Therefore, they shall be caused to drink from the Hamim River in hell.

Truly Allah is the light of heaven and the earth as he wills, and he has chosen his angels and apostles and made believers of those whom he created.

All do whatever he wills. There is no god but him -- the Merciful and the Compassionate.

Those who came before them cheated their apostles, and so I have stricken them with my cunningness vehemently and painfully.

O Apostle! Preach my admonition, for they shall know.

Those who fulfill their pledge to you are likened to me to be rewarded by Paradise.

Truly Ali is one of the pious. We have sent Moses and Aaron, being appointed his successor, yet they disobeyed Aaron.

Be of good patience! They will become old. We have given you judgment, just as we did to other apostles before you. We have appointed a guardian to you from them, that they might return.

Truly Ali is devout, lying prostrate at night, warning as regards the Last Day, and hoping for the mercy of his Lord.

Say: "Should those who act unjustly be treated equally, while they know my torture?"

(Mohammad Azat Darwaza, Al-Qur'an al-Majid, page 60 and Mohammed Ahmed Maal Allah, Al Shia wa Tahreef Al Quran).

Documented also in

Theodor Nöldeke: Geschichte des Qorans

Zweite Auflage, völlig umgearbeitet von Friedrich Schwally

Zweiter Teil: Die Sammlung des Qorans, Leipzig

(Dieterich'sche Verlagsbuchhandlung) 1919, Seiten 102-103.

The image of Surah Wilaayat has been taken from <http://www.islamic-awareness.org/Quran/Text/forgery.html> and the image and translation of Surah Nurain was taken from <http://answering-islam.org/Quran/Miracle/nurain.html>

(Surah Nurain is on page 181/182 of the 'makhtut' of Fasl al khitaab. It differs slightly with the above version, having few additions and subtractions.)

Status of 'FASL AL KHITAAB'

We have found numerous Shia kitabs and websites of claims that they disown the book 'Fasl al khitaab.' However, this is all based on taqiyyah. Sheikh Mohiuddeen writes: "Although the Shias pretended to disown At-Tabrasi's book, as an act of taqiyyah, the glaring fact that it includes hundreds of quotations from the recognized works of their scholars clearly confirms their adherence to the tenet of alteration in the Qur'an. Of course, they do not want a clamor to be raised over this perverse article of faith of theirs." (Al Khutut al areedha)

When the Shias raised objections to this kitab during the life of the author, Allamah Tabrasi, he wrote a reply entitled 'Raddush shubhat an Fasl al khitab fi ithbati tahrif Kitab Rabbil arbab'. These two books (original and reply), really, have left no room for the Shias to deny the belief of the distortion of the Quran.

Also, the author of this kitab attained such a high rank amongst Shias that he was given place to be buried in the 'Mashad Murtazawi' (tomb of Ali (R.A) at Najaf). According to Shias, this is considered to be the holiest place on the face of this earth. Only those Scholars are buried here who are unanimously accepted by all Shias. Khoemani was also aware of 'Fasl al khitaab'. Yet he paid glowing tributes to the author in his 'Al Hukumat al Islamiyyah'. (Khomeini, Iranian revolution 171) Had the Shias truly disowned his book and beliefs, they would also regard him as a disbeliever. On the contrary, they hold him in high esteem and regard him as a great scholar.

Finally, even if we do accept their rejection of this kitab, what answer will they give to the narrations of Usool al kafi etc? Shias believe "Usool Al-Kafi is the oldest, greatest, best and the most accurate book". (The book of Al Muraja'at , Muraj'ah number 110)

THE SAHABAH TURNED APOSTATES

Shias curse and insult the closest companions of Nabi (sallallahu alayhi wasallam), Abu Bakr (R.A) and Umar (R.A).

فلعمري لقد نافقا قبل ذلك و ردا علي الله جل ذكره كلامه وهزيا برسول الله صلي الله عليه و آله و هما الكافران عليهما لعنة الله و الملائكة و الناس اجمعين (كتاب الروضة 62 طبع لکهنو)

((By the oath of my life! They two (Abu bakr and Umar (R.A) became hypocrites, rejected the speech of Allah جل ذكره and scoffed the Messenger of Allah (sallallahu alayhi wasallam). They are both disbelievers. May the curse of Allah, his Angels and the entire mankind be upon them)) (Kitab Ar Raudha 62)

فهؤلاء لم يبق فيهم من الايمان شيء (الكافي ج 1 ص 420، دار الكتب الإسلامية، طهران)

((These were such that no particle of faith remained in them))(Al Kafi 1/420, Dar al kutub al Islamiyyah, Tehran)

In fact, Shias regard all the Sahabah with the exception of three as apostates. This belief has caused them to reject many verses of the Quraan and authentic traditions.

كان الناس اهل ردة بعد النبي صلى الله عليه وآله وسلم الا ثلاثة فقلت و من الثلاثة؟ فقال المقداد بن الاسود و ابو ذر الغفاري وسلمان الفارسي رحمة الله عليهم و بركاته (الكافي ج 8 ص 345، دار الكتب الإسلامية، طهران ، و بحار الأنوار ج 22 ص 333 ، مؤسسة الوفاء، بيروت)

((People turned apostates after Nabi (sallallahu alayhi wasallam) with the exception of three” I enquired about the three. He responded: “Miqdad bin Aswad, Abu Dhar Al Ghifary and Salman Farsi (may Allah’s mercy and blessings be upon them)) (Al Kafi 8/345, Dar Al Kutub Al Islamiyyah, Tehran, Bihar al Anwaar 22/333, Mu’assassah al wafa, Beirut)

Allah Taala has praised the Sahabah in numerous verses of the Quran. Just to mention one, Allah says

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

((So those who emigrated and were driven out of their homes, who suffered in My cause, who fight and were slain - (will most certainly blot out from them their iniquities, and admit them into gardens beneath which rivers flow. A reward from Allah; and with Allah is the best of ‘reward) (Surah Aal-`Imran: 19.5)

In this ayah Allah extols the Muhajirin and gives them the glad tidings of Jannah. He notifies us that in return for the persecutions and hardships which they so gladly undertook for His sake, and for the sacrifices which they were so eager to make, Allahs will not only admit them into Jannah, but He will even condone their shortcomings.

THE UMMAHATUL MUMINEEN WERE RESPONSIBLE FOR THE DEMISE OF NABI (Sallallahu alayhi wasallam) AND WERE ALSO INFIDELS

The Shias exceed all bounds when it comes to the Mothers of the Believers. They accuse the Prophet’s noble consorts, Aisha and Hafsa (R.A) of the most contemptible actions. These Shias indict Umm al-Mu’mineen Aisha and Hafsa of murdering Nabi (sallallahu alayhi wasallam) and accuse them of turning renegades. Look at these narrations...

Imam Baqir says (This is a false accusation against him):

“Ayesha and Hafsa martyred the Prophet by giving him poison” (Hayatul Quloob 2/870)

“Thus, these two male hypocrites (referring to Abu Bakr and Umar) and those two female hypocrites (referring to Ayesha and Hafsa) agreed to martyr Rasullah by giving poison to him” (ibid 2/745)

“Ayesha was an infidel woman.” (ibid, 2/ 726)

“Imam Mehdi will punish Ayesha with strips.” (ibid, 2/ 901)

We hold the noble wives of Nabi (sallallahu alayhi wasallam) in great esteem and regard them as our own mothers. Allah Taala says

وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

((....And his wives are their mothers)) (Al Ahzaab 6)

From the above you will notice how the Shias denigrated the integrity of every person who had contact with Nabi (sallallahu alayhi wasallam). You may conclude what they are indicating towards in the personality of Nabi (sallallahu alayhi wasallam).

THEIR KALIMAH AND AZAN IS DIFFERENT

Furthermore, the kalimah of the Shias differ with our Kalimah. (Shia mazhab haq he, 2/51, Tohfa namaz Ja'fariyah, 10)

Here is their version of the Kalimah

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ أَلِيٌّ وَخَلِيفَةُ اللَّهِ

(ماہنامہ وحدت اسلامی تہران جون ۱۹۸۴ء بحوالہ طبعی ازم اور اسلام صفحہ ۴)

Extracted from the monthly Iranian governmental periodical 'Wahdat Islaami'. June 1984 issue, page 4

((There is no deity besides Allah, Muhammad is the messenger of Allah, Ali is the 'wali' of Allah, Khumaini is the 'hujjah' of Allah))(Wahdat Islaami, 4)

They also add in the Azan after the Shahadah: (Practical Laws of Islam by Ayatullah Khumaini, Islamic Laws by Ayatullah Sistani))

"اشهد ان عليا ولي الله"

The proofs and fatawaa of shi'i Scholars regarding the desirability of this addition could be found on the following shia links

<http://www.raoofonline.com/index.php?T=3&id=20> ,

<http://www.aqaed.com/shialib/books/all/nadwe28/nadwe28.html>.

They have fabricated the following hadith to support their view

ان رسول الله صلى الله عليه و سلم امر ابا ذر بان يؤذن يوم الغدير و يضاف شهادة بان ولاية لعلي -فاعترض علي
نبي بعض الاصحاب فقال له ففيم كنا.

((The Prophet (sallallahu alayhi wasallam) ordered Abu Dhar on the day of Ghadeer to give Azaan and ordered him to say 'Ali is the wali'. Some companions objected. Nabi (sallallahu alayhi wasallam) said: "There is nothing for us (without Ali)."(Sharaa'i al islam, 60, Beirut)

Although the scholars of the mentioned links claim its only preferable to add this shahadah, the following Shia scholars deemed this addition as compulsory

Sheikh Abdul-Nabi al-Iraqi in "Risalat al-Hidayah"

Sayid Waheed al-Bahbahani in "Risalat al-Hidayah"

Sheikh Muhammad Taqi al-Majlisi in "Rawdhatul-Muttaqeen"

Sheikh Muhammad Ridha al-Najafi in "Sirr al-Imaan"

Sayid Mirza Ibrahim al-Istahbanati in "Sirr al-Imaan"

Sheikh Muhammad Hasan al-Najafi (author of al-Jawahir) in "Sirr al-Imaan"

Sayid Ali Madad al-Qa'ini in "Sirr al-Imaan"

Shias also add the following after *hayya alal falah*,

حي الي خير العمل

This is how they altered one of our greatest signs.

THEIR 'IMAMS' ARE GREATER THAN THE PROPHETS AND ANGELS

Another blasphemous belief of the Shias is that they regard their 'Imams' to be even greater than the prophets and angels. This implies that Sunnis, who do not believe in Imamate, are unbelievers.

و ان من ضروريات مذهبنا ان لائمتنا مقاما لا يبلغه ملك مقرب ولا نبي مرسل (الحكومة الاسلامية 52 طبع تهران)

((An integral action in our religion is that our 'Imams' are on such a level which cannot be attained by close Angel nor by the prophets that were sent)) (Al Hukoomah Al Islamiyyah 52, Tehran)

According to their beliefs, Allah had chosen twelve men to succeed Nabi (Sall Allah alayhi wasallam). The Twelfth Imam however disappeared at the age of five. He is believed to be the awaited Mahdi.

THEY BELIEF ALLAH IS AT TIMES IGNORANT (BADAA)

Similarly, an essential part of their faith is the belief of 'badaa' which is to belief that Allah Taala was ignorant of something and later he becomes aware of it. Shias regard this belief as one of the greatest acts of worship.

ما عبد الله بشيء مثل البداء (الكافي ج 1 ص 146، دار الكتب الإسلامية، طهران ، و بحار الأنوار ج 4 ص 107 ، مؤسسة الوفاء، بيروت)

((Allah is never worshipped with something as great as 'badaa')) (Al Kafi 1/146, Dar Al Kutub Al Islamiyyah, Tehran, Bihar al Anwaar 4/107, Mu'assassah al wafa, Beirut)

ما عظم الله بمثل البداء (السابق)

((Allah is never glorified as he is with 'badaa')) (ibid)

In essence they attribute ignorance to Allah Taala. The irony of this belief is that they regard their Imams to have absolute knowledge.

ان الائمة عليهم السلام يعلمون ما كان و ما يكون وانه لا يخفي عليهم شيء (الكافي ج 1 ص 260، دار الكتب الإسلامية، طهران)

((The 'Imams' know the past and future and nothing is hidden from them)) (Al Kafi 1/260 Dar al kutub al Islamiyyah, Tehran)

We as the Ahlus sunnah belief that none has perfect knowledge except Allah. It is only Allah who knows the unseen and no one shares this attribute with him. Allah says

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ (الانعام 59)

((And with Him are the keys of all the hidden NON KNOWS THEM BUT HE, and He knows whatever there is in the land and in the sea, not a leave falls, but he knows it. There is not a grain in the darkness of the earth or anything fresh or dry, but is written in a clear record)) (Al Anaam 59)

Since this knowledge of the unseen is exclusive to Allah, we believe that even the Prophet (sallallahu alayhi wasallam) did not enjoy such a privilege. This is supported by the following verse

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ (الانعام 50)

((Say to them, Oh Nabi, that I do not claim that I possess the treasures of Allah, nor do I know the unseen)) (Al Anaam 50)

THEY PROMOTE DECEIT AND LIES (TAQIYYAH)

Shias also believe in 'taqiyyah' which is to conceal ones beliefs and pronounce views contrary to what one really believes. They regard this as compulsory and highly praiseworthy.

والتقية واجبة لا يجوز رفعها الي ان يخرج القائم - فمن تركها قبل خروجه فقد خرج عن دين الله و خالف الله ورسوله والائمة (رسالة اعتقادية 472 طبع سر كودا)

((And taqiyyah is compulsory. It is not permissible to eliminate it until the 'Qa'im' (Imam) emerges. Whoever abandons it before his emergence has left the religion of Allah and has opposed Allah, His Messengers and the Imams)) (Risaalah I'tiqadiyyah 471 Sarkodah)

ان تسعة أعشار الدين في التقية و لا دين لمن لا تقية له (الكافي ج 2 ص 217، دار الكتب الإسلامية، طهران)

((Verily nine tenths of the deen is taqiyyah. There is no deen for the one who does not practice on taqiyyah)) (Al Kafi 2/217, Dar al kutub al Islamiyyah, Tehran)

قال أبو عبد الله عليه السلام سمعت أبي يقول لا والله ما على وجه الأرض شيء أحب الي من التقية يا حبيب إنه من كانت له تقية رفعه الله يا حبيب من لم تكن له تقية وضعه الله .

((Abu Abdullah has said: "I heard my father saying: By Allah, there is nothing on the surface of this earth more beloved to Allah than taqiyya. O Habeeb, whoever practices taqiyyah, Allah will exalt him. O Habeeb, whoever discards taqiyyah, Allah will disgrace him.)) (ibid)

This practice of the Shias advocates lying, cheating, deception, hypocrisy, fraud, trickery and many other sins. It is these acts which makes it difficult for us to get along and have discussions with Shias.

SHIAS ENCOURAGE ADULTRY AND FORNICATION (MUT'A)

Shias practice on *Mut'a*. *Mut'a* literally means “pleasure” in Arabic. In the Shia context, it refers to a ‘temporary marriage.’ They permit a man and woman to have sexual relations with entering only into a temporary wedlock in which no witnesses are required. It is purely based only on the agreement of the man and woman. *Mut'a* can be performed for one hour, one day, one month or whatever time limit was agreed upon by the two consenting parties. (Al-Kafi 5 /449, Furul Kaafi 2/189, Tahir-u-Wasila, 2/292) Shias regard *Mut'a* to be more virtues than Salaah, Fasting, and Hajj.

قال ابو عبد الله ما من رجل تمتع ثم اغتسل الا خلق الله من كل قطرة تقطر منه سبعين ملكا يستغفرون له الي يوم القيامة (برهان المتعة 50)

((Abu Abdullah has said: “After the *Mut'a*, when the man and woman take Ghussul (bath), Allah (swt) creates 70 angels for every drop of water used for the ghusal. These Angels would continuously seek repentance on their behalf until the day of *Qiyaamah*.”))(Burhan al mutaa pg. 50)

قال النبي صلي الله عليه و سلم من تمتع مرة واحدة عتق ثلثه من النار ومن تمتع مرتين عتق ثلثاه من النار و من تمتع ثلاث مرات عتق كله من النار (منهج الصادقين 256)

“Whoever does *Mut'a* once, one third of him will be freed from hell. And whoever does it twice, two thirds of him will be freed from the fire. And that person who carries out *Mut'a* three times, he will be saved entirely from the fire of hell.”(Minhajus Sadiqeen 256)

قال النبي صلي الله عليه و سلم من تمتع مرة فدرجته كدرجة الحسين و من تمتع مرتين فدرجته كدرجة الحسن ومن تمتع ثلاث مرات فدرجته كدرجة تاعلي و من تمتع اربع مرات درجته كدرجتي (تفسير منهاج الصادقين 256)

((Whoever carries out *Mut'a* once, his status will be equal to the status of Husain (R.A), and whoever does it twice, his status will be like that of Hasan's(R.A), and that person who perpetrates it for the third time, he reaches the stage of Ali (R.A), and whoever commits it the forth time, he reaches the status of Nabi (sallallahu alayhi wasallam)) (Tafseer Minhajus Sadiqeen 256)

قال ابو جعفر عليه السلام ان النبي صلى الله عليه و سلم لما اسري به الي السماء قال لحقني جبريل عليه السلام فقال يا محمد ان الله تبارك و تعالي يقول اني قد غفرت للمتمتعين من امتك من النساء (من لا يحضره الفقيه جزء 3 ص 150)

((Abu Jafar narrates that Nabi (sallallahu alayhi wasallam) mentioned the following experience of his night journey to the skies: “Jibraeel met me and said: O Muhammad! Allah has proclaimed: Verily I have forgiven all those women from your Ummah who engage in Mut’a.”)) (Man la yahzaruhul Faqeeh 3/150)

Shias go to the extend of legalizing Mut’a with even professional prostitutes.

يجوز التمتع بالزانية علي كراهة خصوصا لو كانت من العواهر المشهورات بالزنا و ان فعل فيمنعها من الفجور (تحرير الوسيلة 2-292)

Although Mut’a was practiced during jihad in the early days of Islam, it was accompanied with a host of conditions. The Mut’ah of the present day Shias is totally different. Mutah has also been abrogated and made haram till the day of judgement, and this prohibition is reported by Ali (R.A) himself. However, Shias reject all the ahadith regarding its impermissibility.

SHIAS BELIEFS ON SUNNIS

Many simple-minded Sunni are deceived by the Shias pretentious display of ‘desiring to overcome our differences and reach a common understanding’. However, in reality Shias neither want such a thing nor approve of it. This is because Shias regard all Sunnis as disbelievers. The following is mentioned in their books...

“Everybody, except us Shi’ites, is illegitimate.” (Furoo’u Kafi in Kitabul Raudah: 135)

“It is Kufr to doubt the infidelity (Kufr) of Hazrat Umar.” (Jila-ul-Uyoun, Page No. 63)

“That person who denies that Ali is the first Caliph is an infidel.” (Anwaar-e-Naumania, Vol. No. 3, Page No. 264)

“The most dirty and polluted left over water is that of a sunni.” (Manlaa Yahzuruldul Faqih 1/8)

MISCELLANEOUS

Listed below are just a few more of their heretic views:

1. “No one has total knowledge of Holy Quran except the Imams.” (Usool Kaafi, 1/ 228)

2. "Pakistan was mentioned in the Original Holy Quran, the present Quran is void of meaning." (Hazaar Tumhari Das Hamari, 554)
3. Ali says..... "I am the **first** and I am the **last**. I am the manifest and I am the **hidden** and I am the **heir of earth**." (Rijaal Kashsi, 138. India Print.) **This is a false allegation.**
4. "Shaitan was the first to swear the oath of allegiance to Abu Bakr in the mosque." (Israr-e-Muhammad, 30)S
5. "Neither we accept such a lord nor do we approve the prophet of such a lord whose Khalif is Abu Bakr." (Anwaar ul Numaniyah, 2/278- Iran)
6. Muhammad (s.a.w.w) and his descendants are omnipresent and omniscient. (Na'uzubillah). (Jila-ul-U'yoona, 2/85- Lahore)
7. "The Qur'an has been consumed by God." (Kitab-ul-Burhan Fee Tafseer-ul-Quran, 38)
8. "Angels bring wahi to the Imams every Friday and they also go for Mi'raj." (Usool-e-Kaafi, 135, 155)
9. Mullah Baqir writes: "A person should recite after every prayer: O Allaah! Curse Abu Bakr, Omar, Uthmaan, Mu'awiyah, Aa'ishah, Hafsah, Hind and Ummul Hakam. (Aynul Hayat: 599)
10. The leader of the Iranian revolution, Imam Khomeini writes: "Every prophet came to establish justice on Earth. The same is the position of the Seal of the Prophets who came to reform human society and establish justice but he failed during his lifetime." (Ittihad wa-yak-jihati:15)
11. "The Imams possess all the knowledge granted to angels, prophets and messengers" (Al-Kulaini, Al-kaafi, p.255.)
12. "The Imams have knowledge of whatever occurred in the past and whatever will happen in the future, and nothing is concealed from them" (Ibid, 260.)
13. "I asked Jafar Sadiq whether the earth can exist without an Imam. He replied: "If the earth is left without an Imam it will sink," (Usool al kafi, 104)
14. "Ali will come back to life." [Hayatul Quloob (urdu translation), 1/ 204)
15. They also believe that neither was Nabi (sallallahu alayhi wasallam) nor was Fatimah (R.A) happy with the birth of Husain (R.A). Husain (R.A) perceived this as a child and refused to suckle from his mother, Fatimah (R.A) (Usool al kafi 294)
16. Khomeini writes: "TAHREEF (deliberate alteration of words to change the meaning of the holy books, viz the Bible, etc.) is that fault which Muslims accuse Jews and Christians of indulging in, but its proven to be found in the Ashaabs (of Rasoolullah - sallal laahu alaihi wasallam)." (Kashful Asrar, 114)

After learning the above mentioned beliefs of the Shias, one can have absolutely no doubt of their disbelief. That is why Shah Abdul Azeed Muhaddisth Dehlwi said that those who do not declare Shias as kafirs, are definitely unaware of their beliefs. (Faizul Bari Sharah Bukhari, 1/120).

VERDICTS OF SENIOR SCHOLARS ON SHIAS

Ulama regard those Shias who hold any of the above views to be excluded from the fold of Islam. Listed hereunder are the names of just a few Ulama who held this view.

PAST SCHOLARS

1. Imam Shabi (Minhaj as sunnah 1/7)
2. Imam Malik (Tafseer Ibn Katheer 4/204, Ruhul ma'ani 26/128)
3. Imam Shafi (Minhaaj as-Sunnah an-Nabawiyyah, 1/39)
4. Sheikh Abdullah bin Mubarak (Al Muntaqaa min Minhaaj al-Itidaa, 480)
5. Al-Qaadee Abu Ya'laa (As Sawaarim al-Maslool, 569)
6. Imam Bukhari (Khalq afaalil ibaad, 13)
7. At Tahaawee [Sharh al'Aqeedah at Tahaawiyyah, 528]
8. Abu Zur'ah ar-Raazee (Al-Isaba, 1/10)
9. Allama Ghazali (Al Mustsfi 1/110)
10. Qazie Ayaaz (Kitab as shifa 290)
11. Allamah Ibn Taymiyyah (As Sawaarim al-Maslool, 591-592)
12. Allamah Ibn Hazm (Al Fasl fil milal, 2/78, 3/182)
13. Sheikh Abdul Qadir Jailani (Ghuniyatut talibeen, 156-157)
14. Mullah Ali Qarie (Sharh fiqh al akbar, 198, Mirqaat, 9/137)
15. Mujaddid Alf Thani (Radd Rawaafidh)
16. Shah Wali ullah Ad Dehlawi (Mussawwaa 110)
17. Shah Abdul Azeem Dehlawi (Tuhfa ithna ashariyya)
18. The group of Ulama who wrote Alamgiri (Alamgiri 2/268)

RECENT SCHOLARS

1. Moulana Rashid Ahmad Gangoi (Correct version of Fatawa Rashiddiyyah 2/10-12)
2. Moulana Zafar Uthmani (Imdaadul ahkaam 2/213)
3. Moulana Rashid Ludhwani (Ahsanul fataawa 1/73-106)
4. Moulana Yusuf Ludhwani (Aap ke masail aur unka hal 1/49)
5. Mufti Nizaamud deen (Nizaamul fatawa 1/227)
6. Moulana Khair Muhammad Jalandry (Khair ul fataawa 1/374)
7. Moulana Anwar Shah Kashmiri (Ikfaar al Mulhideen 51)
8. Moulana Habeebur Rahmaan Azmi (Khumaini aur ithna ashra, 99-112)
9. Mufti Abdur Raheem Lajpuri (ibid)
10. Mufti Mahmood Gangoi (Fataawa Mahmudiyya 2/1-)
11. Mufti Aziz ur Rahman (Fatawa Darul Uloom Deoband, 108)
12. Muhammad Rasheed Ridaa (As-Sunnah wa ash-Shee'ah)
13. Abul-A'laa al-Maududi (Ar-Riddah bain al-Ams wa al-Yaum)
14. Mufti Taqi Uthmani (Fataawaa Uthmani 1/108)
15. The present day verdict of Darul uloom Deoband can be read on their web site (fatwa no 3632)

The fataawaa (verdicts) and endorsements of many senior Ulama (+-200) of India and Pakistaan (incl Ulama of Deoband, Sahapur, Lucknow, Rander, Delhi, Azamghar, Muradabad, Gondh, Jalaalabad, Banaris, Bihaar, Karachi and many more places) has been gathered in the book *Khumaini aur Ithna ashra ke bare me Ulama kiraam ke mutafiq faisla* 97-166 Al Furqan book depo). This book was overseen by Moulana

Manzoor Numani. The conclusion is that there is no doubt on the disbelief of present day Shias.

Many Arab Ulama also concur with the above view. The following are the names of just a few Ulama

1. Sheikh Abdullah bin Qu'ood (Fatawa al Iujna addaima lil buhooth wal ifta 3/492, Reassah idaratul buhooth al-ilmiyyah-Riyaadh).
2. Sheikh Abdullah bin Ghadiyaan (ibid)
3. Sheikh Abdur Razaaq Afeefy (ibid)
4. Sheikh Abdul Azeez bin Abdullah bin Baaz (ibid)
5. Sheikh Muheebudeen Khateeb (Al Khutul Areedha)
6. Sheekh Nasir Al Qafary (Fikratut taqreeb)
7. Sheikh Ali Huzaifi (Delivered a sermon in Masjid Nabawi, on 15th Dhu-l-Qadah, 1418 Hijri/ 13th March 1998) (The English translation could be read on the following site <http://www.kr-hcy.com/statichhtml/files/104171414283197.shtml>)
8. Ibn Jibreen (Sharh akhsar al mukhtasaraat 13/79)
9. Abdul Rahman al-Barak (fatwa can be read on http://www.ihl.com/articles/ap/2006/12/29/africa/ME_GEN_Saudi_Shiites.php)
10. Dr Hilaalee, The famous Moroccan scholar, wrote a pamphlet on Shias in which he declared them disbelievers.
11. Sheikh Bahja al Baitar (Syria) (Al-islam wa as-Sahaabah al-Kiraam bain as-Sunnah wa ash-Shee'ah).

These are the views of non Shia scholars on the Shias. Now look at what the Shias very own scholars had to say...

قال ابو عبدالله عليه السلام ما انزل الله آية في المنافقين الا و هي في من يتنحل التشيع (رجال كشي 193 س16)

((Abu Abdullah stated: Allah has not revealed a verse regarding hypocrites, except that they fit aptly those who attribute to Shi'ism)) (Rijaal kashi 16/193)

قال ابو الحسن لو ميزت شيعتي ما وجدتهم الا واصفة ولو امتحنتهم لما وجدتهم الا مرتدين (روضة كليني 107)

((Abul Hasan said: "If you distinguish my Shias, you will find them to be fabricators, and if you test them you'll find to be renegades)) (Rauza Kulaini 107)

TEXTS FROM RELIABLE FATAWAA KITABS

رد المختار - (ج 3 / ص 46 السعيد)

وهذا ظهر أن الرافضي إن كان ممن يعتقد الألوهية في علي ، أو أن جبريل غلط في الوحي ، أو كان ينكر صحبة الصديق ، أو يقذف السيدة الصديقة فهو كافر لمخالفته القواطع المعلومة من الدين بالضرورة ، بخلاف ما إذا كان يفضل عليا أو يسب الصحابة فإنه مبتدع لا كافر كما أوضحته في كتابي تنبيه الولاة والحكام عامة أحكام

رد المختار - (ج 4 / ص 69 السعيد)

(قوله يا رافضي) قال في البحر : ولا يخفى أن قوله يا رافضي بمنزلة يا كافر أو يا مبتدع فيعزر ؛ لأن الرافضي كافر إن كان يسب الشيخين مبتدع إن فضل عليا عليهما من غير سب كما في الخلاصة .

رد المختار - (ج 4 / ص 237 السعيد)

أقول : نعم نقل في البزاية عن الخلاصة أن الرافضي إذا كان يسب الشيخين ويلعنهما فهو كافر ، وإن كان يفضل عليا عليهما فهو مبتدع .

فتح القدير - (ج 1 / ص 304 المكتبة الرشيدية)

وفي الروافض أن من فضل عليا على الثلاثة فمبتدع ، وإن أنكر خلافة الصديق أو عمر رضي الله عنهما فهو كافر

البحر الرائق شرح كتر الدقائق - (ج 1 / ص 349 رشيدية)

والرافضي إن فضل عليا على غيره فهو مبتدع ، وإن أنكر خلافة الصديق فهو كافر

البحر الرائق شرح كتر الدقائق - (ج 5 / ص 44 رشيدية)

ولا يخفى أن قوله يا رافضي بمنزلة يا كافر أو يا مبتدع فيعزر ؛ لأن الرافضي كافر إن كان يسب الشيخين ومبتدع إن فضل عليا عليهما من غير سب كما في الخلاصة وسيأتي في باب الردة إن شاء الله تعالى

البحر الرائق شرح كتر الدقائق - (ج 5 / ص 126 رشيدية)

الثانية الردة بسبب الشيخين أبي بكر وعمر رضي الله عنهما وقد صرح في الخلاصة والبزاية بأن الرافضي إذا سب الشيخين وطعن فيهما كفر وإن فضل عليا عليهما فمبتدع ولم يتكلما على عدم قبول توبته وفي الجوهرة من سب الشيخين أو طعن فيهما كفر ويجب قتله ثم إن رجع وتاب وجدد الإسلام هل تقبل توبته أم لا قال الصدر الشهيد لا تقبل توبته وإسلامه ونقتله وبه أخذ الفقيه أبو الليث السمرقندي وأبو نصر الدبوسي وهو المختار للفتوى اهـ .

وحيث لا تقبل توبته علم أن سب الشيخين كسب النبي صلى الله عليه وسلم فلا يفيد الإنكار مع البينة كما تقدم عن فتح القدير لأننا نجعل إنكار الردة توبة إن كانت مقبولة كما لا يخفى .

مجمع الأهر في شرح ملتقى الأبحر - (ج 1 / ص 322 المكتبة الشاملة)

والرافضي إن فضل عليا فهو مبتدع ، وإن أنكر خلافة الصديق فهو كافر .

الفتاوى الهندية - (ج 2 / ص 264 رشيدية)

الرافضي إذا كان يسب الشيخين ويلعنهما والعياذ بالله ، فهو كافر ، وإن كان يفضل عليا كرم الله تعالى وجهه على أبي بكر رضي الله تعالى عنه لا يكون كافرا إلا أنه مبتدع والمعتزلي مبتدع إلا إذا قال باستحالة الرؤية ، فحينئذ هو كافر كذا في الخلاصة . ولو قذف عائشة رضي الله تعالى عنها بالزنا كفر بالله ، ولو قذف سائر نسوة النبي صلى الله عليه وسلم لا يكفر ويستحق اللعنة ، ولو قال عمر وعثمان وعلي رضي الله عنهم لم يكونوا أصحابا لا يكفر ويستحق اللعنة كذا في خزانة الفقه - من أنكر إمامة أبي بكر الصديق رضي الله عنه ، فهو كافر ، وعلى قول بعضهم هو مبتدع وليس بكافر والصحيح أنه كافر ، وكذلك من أنكر خلافة عمر رضي الله عنه في أصح الأقوال كذا في الظهيرية .

الشرح الكبير لابن قدامة - (10 - 64 موقع يعسوب)

وقال الفريابي: من سب أبا بكر فهو كافر لا يصلى عليه، ووجه ترك الصلاة عليهم أنهم يكفرون أهل الاسلام ولا يرون الصلاة عليهم فلا يصلى عليهم كالكفار من أهل الذمة وغيرهم لأنهم مرقوا من الدين فأشبهوا المرتدين

المغني - (5 - 62 المكتبة الشاملة)

وقال : لا يصلى على الرافضي . وقال أبو بكر بن عياش : لا أصلي على رافضي ، ولا حروري . وقال الفريابي : من شتم أبا بكر فهو كافر ، لا يصلى عليه .

مطالب أولي النهى في شرح غاية المنتهى - (18 / 369 المكتبة الشاملة)

أو (ادعى) (أن جبريل) عليه السلام (غلط) كغلاة الروافض ؛ فلا شك في كفره ؛ لمخالفته نص الكتاب والسنة وإجماع الأمة ، بل لا شك في كفر من توقف في تكفيره .

CONCLUSION

In light of all the above, it is apparent that the vast majority of present-day Shia's are not Muslims. If the person in question ascribes to any of these heretic views, nikaah

will NOT be permissible with him. (Imdadul Ahkaam 2/213 Maktabah Daul uloom Karachi, Khairul fatawa 1/374 Shirkat printing press, Kifaayatul Mufti 1/289 Darul ishaat, Bahishti zewar kitab an nikah) In fact, the Shia kitabs show that it's not permissible for Shias to marry sunnis, as they regard sunnis as disbelievers. "It is not permissible to marry a sunni because they are Kaafirs" (Tahdhidul Akaam, Manlaa Yahzurulul Faqih 3/258.)

If this person claims to be from the *Tafdheelis* (The group that are considered as Muslims), then too extreme precaution should be exercised. There is the possibility he will conceal his real beliefs and practice on taqiyyah. (Kifaayatul mufti 1/289-290 Darul ishaat) Also keep in mind the Shia practice of mutah (temporary marriage).

Bear in mind that even though it is permissible to marry the *tafdheelis* it is highly discouraged. (ibid) Marriage is a lifetime affair; therefore, you exercise extreme precaution. Whoever gives up something for the sake of Allaah, Allaah will compensate him with something better. We ask Allaah to make you strong and grant you a good life in this world and in the Hereafter.

And Allah knows best

Wassalam

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